Sixth Annual Sunday School Institute Number.

UNITY

Freedom, Fellowship and Character in Religion.

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Editorial.

Notes from the Institute.

All evil is a means to bring about higher and better good.

The cry of the age is justice. Not up nor charity, but justice.

The power of him who stands morally highest is the only real power.

The power of giving attention to detail is the foundation of civilization.

Nature is always at work eliminating the liar. She is working off the rotten sticks.

The great moral truths of the world have been thrown off from the heart at white-heat.

The Hebrew Prophets, said the preacher, preach politics, as all prophets always have and always must. I see not how a living church can escape the living questions.

There is no success for this course without teachers' meetings. If a teacher cannot attend teachers' meetings, better do without him. If the pastor cannot put work enough into the teachers' meeting to make the course possible, better do without it.

The Unity Club work, as such, was too much slighted at Tower Hill this year, but Unity Club material was daily exemplified, as was also the result of Unity Club work illustrated continuously. September is the time for maturing programs. Get ready to start out in October with work definitely planned for the year.

All the teachers who intend to follow the Six Years' Course this winter can easily obtain from the Chicago headquarters, for 10 cents, Gannett's Part I of the "Childhood of Jesus." In the first lesson of which, on "The Land," material will be found for the preliminary talk for the two Sundays before the lesson slips will be ready.

Tower Hill has wide hopes and broad plans. We go to press before the great Political Field Day of August 20, when representatives of the four great political parties will answer, through competent speakers, the question, "What does your party propose to do for the people?" This will be reported in our next.

We go on the principle that what is good as missionary work for the cause we stand for, is good journalism as far as UNITY is concerned, so we offer no apologies for this departure from the stereotyped form of our paper this week. We hope this departure from the monotony of our routine will make our paper all the more readable.

Our readers this year as on previous years are largely indebted for the reports in these columns, to the diligence of the Institute secretary, Mrs. E. T. Leonard. Without her devoted attention to the machinery side of the meetings much that was carried through would have been impossible. Some of the best threads, without her weaving, would have raveled out and ended in a tangle.

It was hopeful to note the courage tones at the Tower Hill Institute. Scholarship calls for no halt in the march of religion from dogmatism to morality. The abiding inspirations of the Old Testament pages are the *Ethical* ones, and the church that is the direct child of the prophets of Jewry is the church that stands for Truth, Righteousness and Love, nor bends the knee to the Baal of theological assumptions or ecclesiastical successes.

The first lessons in the course to be prepared by Rev. F. W. N. Hugenholtz, of Grand Rapids, on the third year's work in the Six Years' Course will appear in UNITY of September 8, and will thus be available for Sunday September 18. This will leave the Sundays of September 4 and 11 for general introductory work, and will be little enough time for a glance backward over work done, a glance forward over work to come, the reorganization of classes, and the marshaling of teachers; so that when the work is begun it will be in an earnest and deliberate spirit.

Tower Hill is fortunate in the backing of some royal, loyal, farmer friends, and although vacation-time to city people is harvest-time on the farm, the community was well represented at the meetings of the Institute, and without the ever-willing and competent hands of "Uncle James" and "Uncle Enos" the pavilion and other buildings could not have been, and the Institute would have been an impossibility. The thanks of the Institute are heartily extended to very, very, many helpers on the grounds. They made even the building-time a pleasure-time.

One continual presence, strength and stay of the Institute came from the Hillside Home School. Although two miles and a half away, yet its teams with the resident and visiting inmates were there at nearly every session. The school is being enlarged by the building of a commodious gymnasium and amusement hall. The catalogue for the current year is a typographical gem as well as a clear and interesting exhibit of work done and to be done. Parents who have children to be sent away to school, will do well to send for a catalogue. Address, Lloyd-Jones Sisters, Hillside, Wis.

It is encouraging to our Sunday-schools that Mr. Hugenholtz considers but three books of reference necessary for a successful study of this course. These are easily obtained and not expensive, viz.: The "Bible for Learners," Vols. I. and II.; Knappert's "Religion of Israel," and Toy's "History of the Religion of Israel." Fortunate are those who have copies of Gannett's "Growth of the Hebrew Religion," now out of print. Then add to these a copy of the Revised Version of the Old Testament, with Mr. Gannett's Chart of dates, which can be obtained for five cents. Mr. Gould found the most convenient way to use this chart is to have it framed like a picture where you study. A few cheap maps are also necessary, one of the older world, say 800 B. C., and one of Palestine 400 years later. The best way to get these maps is to make them, both in large and small size. There are always map-making pupils in our schools. Make the map first in outline and fill in the details with crayon as you come to them.

Much of the pleasure of the Institute, to those in attendance, was secured by the admirable care for the creature comforts of the guests, by Mesdames Doud and Lackersteen, who had charge of the dining-room and long-houses. They made model hostesses. It is a bitter ending to a beautiful summer for Mrs. Lackersteen that so dread a blow should have fallen upon her at the close of the meetings, as we have spoken of in these columns. On the hill as in her home at Chicago, she was a willing and wise worker for the cause UNITY stands for. In All Souls Church she took Mrs. Marean's place, who removed east, as chairman of missionary section of the church, and through her diligence and wisdom the success of that section has been due. In the bitterness of her grief, she gratefully testifies to the sufficiency of the bond of union under which she joined the church, that seeks to "bear one another's burdens," and the adequacy in time of trouble, of the fellowship and the faith rooted in Truth, Righteousness and Love.

The Tower Hill Summer Assembly.

The third Summer Assembly bearing the name of Tower Hill, and the first one to take possession of its quarters, has just passed, and as is our custom, we devote this number of UNITY to the reports of its meetings. These columns will afford ample opportunity for our readers to judge for themselves the manner of work there accomplished, though not of the spirit in which the work was done, and still less of the hopes and prophetic purposes stimulated by the same. It was one more small thing with great significances, a John the Baptist to the great gospel of untrammeled thought and non-dogmatic religion.

The Assembly, as it should be, was the largest one yet held, commanding more attention than before in the surrounding district. Fewer ministers were in attendance than last year, more of the laity. Upwards of seventy-five people held season tickets, and the attendance upon the morning work ranged from thirty to fifty, while at the lectures it varied from one to two hundred. The Sunday gatherings, the weather being propitious, brought throngs which dotted the hillside with vehicles of all descriptions. Twelve different localities in Wisconsin were represented, and seven parishes outside of the state. Seven ministers were present and took part in the proceedings at one time or another.

The third year's work in the Six Years' Course of Study was the central anxiety of the Institute, as around it gather the plans of the next year's work in many of our Sunday-schools. But anxieties vanished, as day by day the work of Mr. Hugenholtz grew in interest and deepened in importance. The work found in him a competent leader. Very much at home with the best scholars in this field, he brought also an ethical appreciation of the best things in the Old Testament, and a clear, schoolmaster's way of seizing the salient points, and pressing them home, which was delightful. It is true that he had some serious wrestlings with English pronunciation, but this seemed to inconvenience no one except himself, rather adding, than otherwise, to the vigor and originality of his presentation.

The Ethical lessons which are planned for twelve Sundays of the year, and this time were concerned with "Essentials of Character," were given the first three days of the Institute, thus receiving, perhaps, a larger share of the attention due them, than on any previous year. Both of these leaders, by virtue of the work done, and suggestions received at the Institute, will be able to successfully lead, by means of UNITY's columns, the Sunday-schools that dare follow them, if only they are willing to work. But those who were able to listen to their long meter exposition at the Institute, will have a superb advantage.

The "*Assembly*," in the modern summer sense, was a much more im-

portant feature this year than on previous ones. It was demonstrated that there is a constituency, not Sunday-school workers and not Unitarians, that will eventually be glad to avail themselves of the opportunity to touch literature, science, domestic and political economies, in the free spirit, grateful for the touch-and-go helps in these directions, which the summer school grants, when nothing more is possible.

Another point seemed to work itself more clear, viz., that with the exception of the few workers, it is possible to combine such study with a refreshing amount of relaxation and re-creation. But the locality must always be a prime element, and with this must grow accumulative effectiveness, association, habits, conveniences. These cannot be moved around. The same assembly cannot be in many places, but many places may have an assembly. Tower Hill, with its water-works which offer a hydrant anywhere on the hill that will yield purest water taken from a hundred feet of Potsdam sandstone, with its ice-house, dining-hall, pavilion, long-houses and cottages, makes a community of thirteen houses and two tents this summer. All this is environed with beauty of hill, forest, and water,—far horizon lines and near shades. Tower Hill and its Summer Assembly is an established fact. It must become increasingly a center of thought and rest. There are many such spots in the West, better and worse, dedicated to the work of the creed churches, and to thought within bounds. There is no other center dedicated to the creedless church and to thought without bounds. May it be the first of many. Let those whom Tower Hill cannot serve, seek, if need be, other spots, and go and do li[illegible] other.

[illegible] believe that his argument will be full of [illegible]

A Word in General.

Two weeks of perfect weather have been filled with the manifold intellectual and spiritual food of another "Tower Hill Assembly and Sunday School Institute." The chief place was, of course, given to the Six Years' Course, with its "Essentials of Character," studied under the inspiring direction of Mr. McDougal of Madison, and its "Growth of the Hebrew Religion," as set forth by Mr. Hugenholtz of Grand Rapids. For the two hours before dinner each day the beautiful pavilion gathered thirty or forty earnest and interested listeners, who saw the dry details of Hebrew history, like the dry bones which Ezekiel saw in the valley, take flesh and blood and rise to renewed life under Mr. Hugenholtz's skillful treatment. One hardly knew which to admire most, his luminous and scientific method or his generous and eloquent appreciation of all that was noble in Jewish history. And his unfamiliarity with the intricacies of English gave a quaintness and charm to his words which his hearers will not soon forget.

But, besides the Six Years' Course there was half an hour of "Uplift" each morning, and an hour and a half of literary feasting on Browning and other poets each afternoon, conducted by Mr. Jones for those who wished such viands—and their number was not small. But for those who chose to feast on nature at first hand, who chose to get their "uplift" by climbing the hill-top, there was a view of fifty miles of hill and vale with the silent Wisconsin river winding its silver thread in and out of the carpet of green fields and forests. It was a scene that was new every morning and fresh every evening, where the hungry soul could "feast at life's full board" and lay up store of sweet remembrance for coming days. But even this does not end the list, for the evenings were filled with lectures on high and worthy subjects, concluded by a concert in every way fit to crown the course.

But the gem of the season was the dedication of the Emerson Pavilion on Sunday the 7th. Morning and afternoon worthy words were spoken, of which perhaps the happiest were those of Mr. Hugenholtz, who thought that Emerson would not object to have such a church as this unique Pavilion dedicated to him—a church with neither walls nor doors to keep people out or in, and with an oak tree trunk for a pulpit. With such a pulpit and such a wealth of flowers and ferns, and with the forests and hills and all out-of-doors as church walls, surely no one ought to get very far from that "heart of nature" from which "rolled the burdens of the Bible old," and from which the bible new is still to roll.

A. W. G.

A Personal Estimate.

TO THE EDITOR OF UNITY:—*Dear Friend:* You wish for your paper, some impressions left in my mind after nearly a fortnight's sojourn at the Tower Hill Summer Assembly. As these days have been to me exceedingly pleasant and profitable, I am very willing to do as you wish.

To me, relatively a stranger in the American world, such a Summer Assembly was a new thing, and so far as I know a strictly American thing. Of course, also in Europe they have their summer resorts and bathing places in every degree of expensive high life, or of cheap simplicity, and the vacations thus spent in a life devoted only, or nearly so, to health and relaxation are a blessing there as everywhere to many people tired of intellectual strain. But the change is many times too great, the rest and comfort too long, too complete.

If no intense bodily strain, by long walks or any kind of sport, keeps occupied both body and soul, these vacations do not give the much desired refreshment. He who is accustomed to intellectual labor, will on such vacations, after one or two weeks, feel tired of resting.

Here, no fear of this danger. On this beautiful spot where the wide view on the Wisconsin river, and over it on the hills and plains several miles around is fascinating the eye ever again with every change of light and shadow; where you may stretch your hammock under the trees and catch every cool breeze by which the intense heat may be lessened; where with rowing boat, steamer or carriage, excursions can be made to enjoy the beautiful surroundings in every possible way; where all data come together to spend a vacation in the most busy way of doing nothing,—here you do all you can to save your friends and all who take refuge to this quiet spot from the danger, that instead of regaining strength by change of work, their minds might become shriveled.

In the forenoon we had two hours of study in Old Testament thought; in the afternoon one or two hours were devoted to modern poets, and in the evening a great variety of lectures widened the horizon of thought of any one who attended them. One of the main reasons why I enjoyed these evening lectures was that even the surrounding people, who during the day had to labor in the sweat of their face—the farmers with their boys and girls—would profit and did profit by this Summer Institute, which in this way became a light put on the stand, shining unto all around. Neither was the want of heart food forgotten. By trumpet call every morning all the hill people were brought together for an informal half hour's service, and on Sunday two services were devoted to real missionary work, the testifying of our modern religious thought, of our glorious saving faith.

Now if there was anything for me to object against, it would be that over against the *dolce far niente* of the European vacation custom, you fell here in another extreme. True no one was obliged to follow all these courses, to be always present at the meetings in the lovely pavilion. As for me, I many times took liberty to escape and to enjoy nature whenever I could. But there were many who pursued all these different lectures, as if they were attending college and had to study for a soon-nearing examination. Of course I do respect these never-tired Americans with their ever blessed drudgery, though I think they might live a little longer and grow a little stronger by drudging more moderately. But I could not help pitying so many of them, living among the most beautiful hills and never climbing them, looking at the flowing waters of the Wisconsin river and never going to and amid the sand-banks therein, to take a sun or water bath; in their admirable love of mind culture, entirely forgetting that they have a body and that this body, too, has its rights.

Think not, however, that this would deter me from coming here again. I wished I could do it every year, wished I could build here my cottage if it was not so far from my parish. And besides the particular reasons I have for being thankful for my experiences and the acquaintances I have made here, I will always look back on this fortnight as on one of the sunniest spots of my happy life.

F. W. N. HUGENHOLTZ.

August 13, 1892.

Sunday at Loomis's Grove.

The sun had to rise early in the morning to climb [illegible] Tow[illegible]ill and peep down [illegible] the top of it into the back windows [illegible] smart new cottages, in time to see that their occupants were ready for a seven o'clock breakfast. At eight o'clock the buckboard was at the door and we started on a drive of fourteen miles to Loomis's Grove, Lone Rock.

It was a never-to-be-forgotten ride. We who had come the previous night, direct from the heat and crowd of Chicago, thought the morning must be a special dispensation granted to the Lone Rock meeting, but now we know that special dispensations of that nature are of daily occurrence here among the hills. The road wound itself in and out in graceful curves, a sober Quaker ribbon through the exquisite green and yellow russet-gold of the dewy meadows, always keeping sight the valley's green rim, with its hint of blue and purple in the hazy distance. A blackbird choir flew hurriedly by with brief but friendly greeting, belated on their way to their own grove-meeting. A few clumps of early golden-rod reminded the travelers that autumn is chasing summer with flying feet and that vacation time must have an end.

We were early at the grove, where forty or fifty teams had brought some two hundred people to their yearly feast of high, thoughtful words and warm greetings.

The improvised pulpit was a little deficient in height, but ministerial ingenuity was not to be baffled by a mere negation, and a somewhat battered valise was brought forth to top out the stand and supply the lacking altitude. The rustic seats were soon filled, and a semi-circumference of carriages drew around with their occupants.

At half past ten o'clock the meeting was called to order by Mr. Loomis. The congregation sang a hymn and reverently followed Mr. Gould's leading in a responsive service from Mr. Effinger's "Unity Hymns and Services." The key-note of the meeting was aspiration, and was fitly expressed by Mr. Gould in his prayer—"Even as these hills climb up out of the valleys, so may our souls climb up to the hills of eternity." Another hymn, and Mr. Jones began the morning sermon.

"If I speak of religion," he said, "it will be of the things that abide, of those things which will be as true in the fortieth century as they are to-day. Certain words may pass from our language, the terms Democrat and Republican, Presbyterian, Methodist and Unitarian may become obscure and antique, but when all these have passed away, there will still remain the watchwords of universal religion, words of lasting and sacred import which link the centuries as the sky overarches the hills."

Following Mr. Jones, Mr. Loomis, [illegible] ing after the speaker," as he said, t[illegible] felicitous story or two in his happy [illegible] Mrs. McArthur was called to the platfo[illegible] sing "The Crowning Day is Coming," [illegible] the congregation joining in the chorus [illegible] the exercises of the morning were suspe[illegible] for the less serious occupation of ope[illegible] baskets and partaking of bountiful lu[illegible] spread here and there on the snowie[illegible] cloths laid on the greenest of grass. [illegible] lunch well over, the clouds began to th[illegible] en,—only to threaten, however, for [illegible] were far too considerate to do worse—[illegible] the social chat was shortened that the a[illegible] noon meeting might be hurried a little.

The session was opened with a choru[illegible] the young people and a brief, but stirrin[illegible] dress by Mr. Gould. The message he w[illegible] like to leave, he said, with these stra[illegible] friends was, "Friend, go up higher," [illegible] word is from the Bible, but finds still hi[illegible] authority in the book of nature. An [illegible] creature from the mud and scum becon[illegible] dragon-fly, "a living flash of light," [illegible] because it climbed the reedy stalk to "g[illegible] higher." The caterpillar becomes a bu[illegible] fly, the seed changes into a plant, the a[illegible] grows to a tree, just by climbing. Th[illegible] the law of creation. Our forefathers clim[illegible] out of heathenism into Christianity, o[illegible] mud and water into clear sunlight. It i[illegible] duty and our privilege to climb in poli[illegible] in civilization, in religion, and it is the l[illegible] ness of religion to teach men how to clim[illegible]

And now Mr. Loomis, as before, fo[illegible] some choice grain in the "rakings." [illegible] dissatisfied man," he said, "is a hop[illegible] case. Show me a satisfied man and I [illegible] open the gate and turn him in with my c[illegible] The grandest qualification of man [illegible] woman is dissatisfaction with self. Le[illegible] not be satisfied with a God revealed to M[illegible] or to Jesus. No God is worth anything [illegible] me except the God that reveals himsel[illegible] me. Inspiration is not a thing of the p[illegible] Keep the upper story open to the sky, [illegible] the inspiration which moved Isaiah [illegible] touch your heart as well. Great po[illegible] brings great responsibilities, and the G[illegible] Presence whose resources are infinite [illegible] responsibilities as great as his nature."

Mr. Jones followed by saying, "we h[illegible] tried to-day to sound the note of indivi[illegible] responsibility. You poorly understand [illegible] liberal religion if it makes you less car[illegible] of the good of your neighbors. Strengt[illegible] the ties that hold you to your obligat[illegible] Life becomes more serious as it beco[illegible] more privileged. Let us take to heart [illegible] lesson of responsibility."

A word of benediction followed the hy[illegible] "Nearer, my God to Thee," and with he[illegible] uplifted and strengthened we drove slo[illegible] homeward through the quiet valley to [illegible] welcome rest of Tower Hill.

E. H. W

The Dedication of the Emers[illegible] Pavilion.

Sunday, August 7th, was the day set a[illegible] for the dedication of the beautiful pavi[illegible] which this summer has been erected at [illegible] foot of Tower Hill. For a week or more [illegible] lettering on the streamer floating from [illegible] flagstaff had designated in whose hono[illegible] would be named, and on this bright Sun[illegible] morning it seemed as though the air [illegible] full of the name of Emerson, and that [illegible] very birds were voicing his "Wood-not[illegible] Many hands, old and young, converted [illegible] interior of the pavilion, which was alre[illegible] gay with flags, into a bower of beauty, w[illegible] ferns and pine branches from the wo[illegible] On the shelf of the mantel, on the sla[illegible] which was carved the word "Evolutio[illegible] that he loved so much, stood Morse's bus[illegible] Emerson against a background of the be[illegible] tiful juniper, and over the windows of [illegible] inclosed end, wrought in the same grac[illegible] pine, appeared the names of Emers[illegible] Channing, Parker, and Browning, Eliot [illegible] Lowell. Two friends in the valley [illegible] gone into the timber a few days before [illegible] sacrificed (should I not say consecrated [illegible] the use of a rustic pulpit, a noble oak t[illegible] and there, on a small low platform, it st[illegible] with the wood-mosses still clinging to [illegible] Artistic hands soon surrounded its base w[illegible] buckets full of fresh ferns, until the seve[illegible] trunk could hardly have been thought f[illegible] ish had it really believed itself once ag[illegible] firmly rooted in its native soil.

Wagon loads of men, women and child[illegible] from all over the valley and beyond, be[illegible] soon to arrive and when the services c[illegible] menced at 10:30 the pavilion was filled [illegible] overflowing. After some music and a[illegible] sponsive service led by Miss Jones of P[illegible] side school, the morning was given ove[illegible] a tender, eloquent talk by Mr. Jones [illegible] the life of the Sage of Concord. At [illegible] the bugle-note called us again to the clos[illegible] exercises. Then came glowing words [illegible] inspiration and beauty from the lips of P[illegible] D. B. Frankenburger, of the Wiscon[illegible] State University, Rev. F. W. N. Hug[illegible] holtz, of Grand Rapids, Mich., and Rev [illegible] W. Gould of Hinsdale, Ill.

Following came a call for quotations fr[illegible] Emerson, and beginning with the little c[illegible] of six and eight, great sentences and cc[illegible] lets dropped from lips old and young [illegible] fifteen minutes or more. Music from P[illegible] Freeman of Chicago, and the Hillside Ch[illegible]

interspersed the program, which losed by a few reverent words from Mr. , who dedicated the building in Emer- name, first to all healthful, rational ements, then to all gatherings in the , for song, for discussions, political, ry or scientific, and last to worship ;— at true religion that stands for un- led, limitless fellowship, so broad that, he sky, it covers everything and every n the earth. A fitting ending to the as an excursion down the river in the launch "Vella" to watch the sun go , returning to see the great yellow st moon rising over the hill, and going e hill in the restful dusk one could but that had Emerson been there all the how warm and loving would have n that smile that was never cold, and filled with tender appreciation would been that great soul that delighted in things simple and natural.

A. A. O.

Annual Helena Valley Grove Meeting.

ple began to arrive on the grounds as as nine o'clock on Sunday morning, st 14, and when the bugle called them e pavilion at half past ten, there assem- people from the neighborhood and the ning territory numbering some three red or more. Mr. Jones opened the ing with a few words upon the uplift- eauty of the day and scene, after which congregation sung that inspiring hymn hittier's, beginning :

O sometimes gleams upon our sight
Through present wrong, the eternal right."

. Jones read the Scripture lesson, which ollowed by a prayer strong in its help- ess.

. Gould gave the sermon of the morn- his subject being, "Sleeping and ing," the text: "Awake, thou that est." This, the speaker said, was not ded to be taken literally. He de- ed the physical condition of sleep, ing that it was a matter of the quantity ood in the brain; the soundest sleep, that quantity was at its minimum, g dreamless; a certain influx of blood ucing dreams, a greater quantity wake- ss. There are all gradations of sleep- nd waking which can only be deter- d by the degree of man's conscious- of his thoughts and deeds. Common is the true test of man's consciousness. waking man is keenly conscious of all passes in his mind. He does not ac- things without questioning. The ns of the half conscious and undevel- minds of the men that preceded him ut to the test by the severe applica- of common sense. Evolution evi- es the fact that the awakening struggle niversal. The present seeming wake- ss of our civilization is but the pre- or of a greater awakening. Death may be but a further awakening from reams of our present existence.

e points of the sermon were illustrated ughout in a manner which showed h thought and research.

rs. McArthur then sang the words of n Hunt, "Like a Cradle Rocking."

r. Hunting said, in a playful way, that all he had heard he could hardly be whether he were in reality awake or ther he was only acting in his sleep. spoke encouragingly of the unseen ties of life, of which the forms are but imperfect and evanescent expression. section of an old oak which forms the it of the pavilion with the ferns banked nst it, furnished him an illustration. forms have grown in refinement as the ace or reality grows more manifest. ns are but the tools with which the soul ates.

ere being a little more time before the hour, Mr. Jones called upon some one he audience to startle us from our ms into wakefulness. Rev. Mr. Adrian called and gave commendatory words, ng he was glad Mr. Jones had said e were no walls to the pavilion. He ked the speaker immediately preceding for saying that the forms were neces- as the vehicle of the spirit, but he did know how far he should let go the forms, gh he conceded the danger of holding em too strongly. And though he was e traces of orthodoxy he would not put bar that would make us any less men women. He indorsed the thought of Gould in recommending people to e to common sense.

r. Jones said he did not know the ch affiliations of Mr. Adrian when alled upon him and he did not *now* w them but he *did* know they were in same church and differences and walls e not to be considered "before the s of the soul."

e bond of fellowship of the Hillside ch was read for public consideration. epitomized history of the Emerson Pa- n since its inception, and the names of e contributing to its erection, were read, the announcements, the hymn— ere is a light that can not fade"—the diction, and all repaired to their noon shments.

The bugle blast at 2 o'clock again assembled the increased company to the pavilion. After the opening hymn, Rev. Mr. Hugenholtz read the forty-second psalm, which was followed by the invocation, and another solo by Mrs. McArthur. Mr. Hugenholtz gave the sermon for the afternoon. The text from St. John iii. 30—"He must increase and I must decrease." He said that we, like John the Baptist, must prepare the way for those who are mightier than we, and that we should be willing and strive to make ourselves dispensable as soon as possible, giving the best we have to our children. The church, too, must learn this lesson; claiming divinity and permanence, she has struggled, not only against darkness (which was her mission), but against the light as well. She holds no monopoly of truth or holiness, but despite the anathemas she has hurled at her dissenters she has been constantly compelled to make concessions. Statistics show that the church is decreasing and that she is doomed to die—but not so the eternal moral principles which Jesus taught, for they are found everywhere, and she should be willing to decrease that society may increase. The church is one thing and religious fellowship another. We of the liberal church are willing to decrease that a hallowed society may increase. We wish to serve, not govern, society. The work of free religious fellowship is still needed. We sometimes lack the moral energy to climb to those heights where the unseen is the reality, then we need the helpful words of prophet and seer. The object of church going is not so much to hear something we do not know, as it is to make us conscious of what we *already* know. Practical religion demands so much, we can not dispense with the fervor of religious fellowship. Individualism must be recoguized, but religious fellowship shall exist forever. Mr. Hugenholtz convinced his hearers that there is no nationality of heart and mind though there may be of speech and physiognomy.

Mr. Jones followed Mr. Hugenholtz with a short recapitulation of the moral attainments of the past week and a stirring reply to the accusation that Unitarians were taking away the foundations and giving nothing in return. The thought of progress counts the failures of the world as lessons.

With a short and tender retrospective touch upon the history of the little chapel and its loyal people both here and in the hereafter—the meeting was brought to a close by Mr. Hunting, who gave the benediction.

ALICE BALL LOOMIS.

The Sunday School Society.

On the Tower Hill program this business meeting was set for 9 a. m. August 10. Rev. A. W. Gould of Hinsdale, Ill., president of the society, took the chair. The report of the secretary was presented and ordered to be read at the first regular meeting of the society in September. This report consisted of the epitomized returns of the individual schools throughout the Northwest which have sent answers to the questions circulated in June previous. The perplexities and the encouragements of the various schools were thus brought before the meeting for consideration and for the possible helpfulness of other schools. An interesting discussion grew out of the report, the topic of most interest being the Children's or Young People's Church as a substitute for Sunday-school. From the facts at hand it was apparent that Children's Church, as attempted by two societies, was intended only as a *temporary* substitute for Sunday-school. Referring to the preparation of the regular Sunday-school lesson the work of the pastor in preparing for teachers' meeting was felt to be as absorbing work as preparing a sermon, and possibly more valuable.

The hour for Institute work having arrived there was an adjournment of the Sunday School Society till 9:30 the following morning, at which meeting there was to be held a Teachers' Experience meeting. At this second session, Mr. Hugenholtz explained the method of Sunday-school work in his church and the points of difference between it and ours. The minister must do all the teaching to the children over twelve years of age. These he has in one large class. The younger children, in a way somewhat parallel to our infant classes, are taught practical lessons by other teachers. They are given something to memorize.

The Hillside Sunday-school reported an interest in the course upon "Some Older Religions," sufficient to somewhat diminish the orthodox classes provided for those whose parents preferred such instruction. Mr. Gould reported his course on "Beginnings" as very interesting to orthodox people if the Bible was not brought into discussion. He spoke of the necessity of being explicit in stating whether the various stories or legends were true or false. He said there was a great disposition on the part of the pupils to accept all stories as true unless they were specially warned not to.

The president presented the question as to whether the Tower Hill Summer Assembly should retain its connection with the Western Unitarian Sunday School Society, and was of the opinion that while the Sunday School Society would lose something in the way of vitality and inspiration by severing such a connection with this child of its own creation, yet in view of certain possible objections that might be raised, he thought it best to allow future Institutes to be conducted by local management, leaving the Sunday School Society free to give unofficial sympathy and support to any and all such ventures as might be started. Those present concurred in his opinion. Action was deferred to subsequent meeting of the Board of Directors and the Tower Hill Company.

Following is the

REPORT READ BY THE SOCIETY.

The reports received this year are fewer in number than last year. Those responding did so with great promptness, for which the secretary desires to express her gratitude. Some of the schools that are conspicuous by their absence she feels sure have been guilty of forgetfulness only, for not a few of the missing ones are among the bright and shining examples of good Sunday-school workers and also interested in the work of the Sunday School Society.

ANN ARBOR reports a successful Sunday-school and a Students' Bible Class of over one hundred members.

BLOOMINGTON reports an enrollment of eighty. An interest manifested most unusual in a society without a pastor. The adult classes are the marked feature of the school, being well attended.

CINCINNATI is only moderately satisfied with its showing—regrets the absence of teachers' meetings.

CHICAGO—*Third Church*, tells of great enthusiasm as to the studies pursued,—"Seven Great Religious Teachers"—and special zeal and energy on the part of the leader and teachers. They wish for more men to be actively interested in the work of the school.

All Souls church has an enrollment of one hundred forty-six, average collection $2.37. An excellent corps of teachers and a successful application of the Six Years' Course to every class from the infant class *up*.

Church of the Messiah has dropped the Sunday-school for the present and has what its pastor calls "Children's Church" in the afternoon, entirely separate from the morning service. Its pastor is too modest to report its excellencies, but your secretary speaks from observation and commends the method and execution as admirable.

DES MOINES reports a fair enrollment; the amount of money raised being generous in proportion to its size.

DULUTH asks for one year more before they report progress—hoping to do good and regular work next season with a permanent pastor.

DENVER as of old makes an excellent showing, but sees how it might be done much better. It is the unusually happy state of possessing good teachers. Thinks its enrollment might be improved by having some one to look up the absent pupils. The superintendent writes: "I like your course very much. It is just what we need, but it means so much work that I am afraid I cannot get our teachers to adopt it. I often sigh for a little *evangelical* zeal.

EAU CLAIRE writes in answer to our request explaining why they have never had a Sunday-school, and expresses interest in the Tower Hill Institute.

FARGO is unique in that it has no general course and no text-book, each teacher framing her own course for her own class. "They have devised wise methods independent of any assistance," writes their superintendent. One proof that they are alive and in earnest is that a mission school is maintained by these same teachers and scholars.

GENESEO with an enrollment of eighty pupils, and average attendance of seventy, speaks well for the energy of those in charge.

GENEVA is energetic and zealous—remembers the Western Unitarian Sunday School Society yearly in its money appropriations. Finds cause for disappointment in lack of interest manifested by the society at large in the Sunday-school.

HINSDALE enrolls seventy-four pupils. Remembers each year the Sunday School Society and the Crow Indians. Uses the Six Years' Course, *but* the pastor says "we are going to give up the school and put a Young People's Church in its place for a year."

HOBART, IND., a small town without a minister enrolls one hundred and twenty pupils and raises $100. But then it does have a Mr. Rifenberg, if not a minister.

HUMBOLDT uses the Six Years' Course, and maintains weekly teachers' meetings which are interesting.

JANESVILLE, *All Souls*. Moderately satisfactory. Does not like the lessons used which may be accounted for by the statement that they are not using the lessons of either of the Unitarian Sunday School Societies.

KALAMAZOO is prospering. Holds regular teachers' meetings, spends some of its money in mission work. The pastor teaches in young people's class.

LA PORTE, IND. A Sunday-school without singing or service book and one that selects its own topics for lessons. Has no teachers' meeting, spends its money in Postoffice Mission work. Has interested parents, which ought to be encouraging to the pastor, superintendent and teacher, all in one. Speaking of prayer, he says, "Give people old or young, a noble thought. The heart will do the rest in prayer." "The things I emphasize as justifying the existence of Sunday-schools, are information, ethical principles and habits, and *reverence*." "My own experience leads me to think that success in every thing you do in the Sunday-school depends more on simplicity, earnestness and spontaneity than all else.

MENOMONIE. Brave Menomonie carries on, as of old, its earliest work, inspired and encouraged by a presence it yet feels as a guide.

MADISON reports reasonable progress, but feels the need of more teachers whose earnestness and fidelity shall stimulate the children to a like course.

MILWAUKEE, whose Sunday-school has been practically resting for some time, has under the stimulus of the new pastor revived and grown from a known constituency of six children to forty-five. A *sufficiency* of *good* teachers, as reported by Mr. Secrist, will make him the envy of any number of superintendents. Another year will, we feel sure, show a well established school, hopeful in all directions.

MINNEAPOLIS, *First Unitarian*, Mr. Simmons does not seem to feel very hopeful over his Sunday-school, but we suspect that some other reporter would tell a different story.

MINNEAPOLIS, *Nazareth Sunday-school* is doing remarkably well when we consider that they are wrestling with one more problem than falls to the remainder of us—the English language.

MOLINE reports an enrollment of seventy-five—an adult class of twenty, and is using the Six Years' Course. A revival of an old Sunday-school with hopeful indications.

OMAHA sends her first report for some years, her new school having been in operation only four months. They vary from the usual complaint of lack of teachers to lack of children.

PERRY, IA., still keeps up a brave and winning work with interested laborers though no minister.

ST. PAUL likes the Six Years' Course and wants the song and service book revised. Maintains a water barrel. Answering to question, "In what way do parents show interest in school?" the reply is, "Give it up."

SIOUX FALLS feels the need of a continuous progressive course of lessons for *children*. Does the Six Years' Course not meet this requirement?

SHEFFIELD reports everything favorable—its special lack being some form of catechism for smaller classes.

SIOUX CITY is the banner Sunday-school with an enrollment of 264, a large adult Bible class and much general zeal. Likes "Unity Service" book better and better every Sunday.

TOLEDO reports an enrollment of 140 and a manifest interest in the work.

A nameless Sunday-school reports an enrollment of eighty-two. Hour of service 12 m. It uses the "Carol" and "Unity Services." The minister is superintendent and thinks the last year's lessons have been *dry*. Who is he?

In condensing the various items of news and suggestions, let us begin with new schools. The two that at first glance would seem new, Milwaukee and Omaha, are only resurrections, but they are most hopeful and interesting cases.

Bloomington, Hobart and Perry show what can be done without a minister when one or more zealous workers are in charge.

On the part of several superintendents there is a strong desire expressed for a *Primary Course*. This course which was in a general way planned for at the same time that the Six Years' Course was projected has not yet been worked out. A request comes for something to memorize on the part of the younger ones. Your secretary in a recent conversation with Rev. E. E. Gordon finds her still interested in the plan, but not yet ready to decide upon an outline.

There seems to be great diversity of opinion as to "Unity Services and Songs." Many finding the music too hard, others liking it "better and better every Sunday."

The stereotyped complaint of lack of teachers has in a few cases been varied—a most delightful variation—notably in Milwaukee.

The question of Teachers' Meetings is one of the most vital points in the category, especially where the classes follow the same outline of study. Minister or no minister, superintendent or no superintendent, the teachers will gain greatly in efficiency and zeal by the weekly preparation of topics and comparison of their ignorances, if they can not help one another by their information.

What should be our aim in the work of the school? Five days in the week their intellects are developed in the secular schools and a certain amount of moral instruction is permitted. The religious culture of our little ones is the one thing not already attended to. The Sunday-school

then comes to be the only place where they may be taught philanthropy, worship, reverence. How can we get satisfactory results in imparting instruction? How can we make the Sunday-school hour a pleasant one to the children? My ideal school is so arranged that each class should have a room to itself. I know that this is almost impossible to accomplish, but if it could be done, one trouble, I think, would disappear. With such an arrangement possible, the size of the class need not be limited, so that fewer teachers could do the work and do it better, I think. There should be some slight work on the part of the pupils, it seems to me, but not enough to be drudgery, and a general review on the part of the leader.

The topics which we have been considering for the last five minutes are none of them new or startling, but there is one, certainly somewhat newer than these, and one which arouses many questions in my mind. I ask you to ponder with me the innovations of the Children's Church. There is one very near Headquarters already in successful operation, and another arranged for, not far away to begin in September. What does this new departure indicate? Are Sunday-schools a necessity or are they a superfluity? Are they a success or a failure? The report of one new Sunday-school comes to us saying that they have great difficulty to persuade the parents that they are needed.

From a recent article in the *Unitarian*, written by Rev. E. H. Horton, President of the Boston Sunday School Society, we learn that the subject of paid teachers is beginning to be discussed, with a decided leaning toward the idea of paid Kindergartners for the primary classes, and volunteer teaching for the older ones. What do those various innovations point toward?

To your secretary the experimental Children's Church is only another name for a Sunday-school of one class—the problem of enough, or of efficient teachers, being at the bottom of the movement. Is it not almost certainty that the discussion of paid teach- is another way of looking at the same trouble?

I am not ready to admit that Sunday-schools are superfluous. On the contrary I am more and more convinced of their value, and I think we are beginning to realize more than we ever have before that they must be of good quality—both as to lessons and to teachers. Herein lies, we suspect, the cause for dissatisfaction. The Six Years' Course and the hoped-for Primary Course are pre- ring to answer the needs of many, the ne thing to guard against being, with the Years' Course, too difficult work for hers. Sunday schools are, we believe, [illegible] where pedantry [illegible] in a transition period where perfunctory teaching is being superseded by good hard work; where conscientious and self-sacrificing work is having added to itself, broad views of religion which shall put the children of the coming generation in a position to realize the universal principles underlying all religion.

M. H. PERKINS, *Sec.*

The Morning Uplift.

At eight o'clock the bugle sounded each morning, but it was strongly emphasized that none were expected to come except those who found it easier and more restful to do this than to do anything else. And still a goodly number did come every morning. It was a leisurely and quiet search for life helps. Taking De Quincy's classification of literature of power and literature of knowledge, the former was the field we gleaned from. Special quest was made for the obscure nooks. The great masterpieces were avoided. The hands of the minor singers were sought. We refreshed ourselves for a half hour with a song or tune if we felt like it, and with such poems as Sill's "The Fool's Prayer," Helen Hunt's "The Blind Spinner," James Freeman Clarke's translations—particularly those from the Arabic, Geo. Eliot's "Agatha." There was a glance at the helps in dialect, and Emily Dickinson's weird and dainty lines. Intermingled with all this was the quiet talk when each was able to give his best. The last named author states well what we saw and found, with a valuable human investment added:

> Oh, sacrament of summer days,
> Oh, blest communion in the haze
> In which we all may join.
> Thy sacred emblems to partake,
> Thy consecrated bread to break,
> Taste Thine immortal wine.

Sunday School Institute.

ESSENTIALS OF CHARACTER.

Promptly on the hour appointed, Monday morning, August 1, the class-room of the pavilion was well filled. The first spoken words were from Emerson, whose name the pavilion carries upon the streamer from its flagstaff. Mr. Jones led in the Emerson service from Mr. Effinger's book of Responsive Services, after which he presented Mr. Gould, the president of the Sunday School Society, who in turn presented Mr. McDougal, and he proceeded at once to give the first of the three forenoon outlines on the "Essentials of Character," following in a free way, Mrs. Kate Gannett Wells' "Corner Stones of Character," Unity Lessons, No. 1.

I. TRUTHFULNESS. The leader was thankful for a mother who had put the respect for truth at the bottom of his life. Truth is the exposition of God everywhere. The acorn is true to itself in that it always comes up an oak. Teach a child from common life. The greatest danger is from unspoken falsehood—telling the truth in the letter, but violating it in the spirit. Seek the spirit of truth for the children. Act the truth on the playground. Show them the connection between truth in word and truth in action, and teach them the uselessness of lying. It was said that Queen Victoria described lying as an intellectual way of meeting a difficulty. A child's definition of a parable was given, "It is something that is n't so." To threaten punishment is to encourage lying. It takes a child time to learn the value of truth.

II. HONESTY. This is another form of truthfulness. Speculation encourages dishonesty in another. Let the child's respect for possessions, merely *as* possessions, be broken down. Show him that certain money-making processes, though not illegal, are yet very dishonest. Honesty is akin to honor. This first requires, "Take care of yourself," then it says, "Take not *too much* care of yourself, but take care for the other one."

III. SINCERITY. This word as well as "simplicity" carries a picture and a parable in its etymology (see Dictionary). Children learn by imitation. This must be taught by example more than precept. Tremendous influence of surroundings. Don't criticise a child too much. Boys and girls are their own corrective in matters of affectation and swagger.

IV. TEMPERANCE. One of the most difficult problems to deal with. The varieties of theory are confusing enough, but add to that the contradictory practices of good people, the home uses of wine and beer by people who are not drunkards, and the difficulties of the situation are obvious. Our leader believed in total abstinence as the only position giving an ethical fulcrum. Two things by which a boy can be reached effectively, 1. The cheap, dirty, and low character of the pleasure that comes from drinking; minimize the bravado spirit that smokes and drinks because it is smart, or to show that one "dares." 2. The chivalric appeal "for others' sake." Help the weak to stand up.

The need of a lesson on Temperance independent of the drink question was urged, and the desirability of moderation in all things. If not *to use it at all* in your own, but moderation in the use of [illegible] so far as [illegible]

The second morning's work begun with the fifth lesson in this series.

V. SELF-CONTROL. In teaching children, we should work upon the principle that there is a native spirit of nobility in every one, and *expect* them to show such a spirit. It is well to appeal to that sense of superiority over animal life which one likes to feel, and which it is right to cultivate the desire to be worthy of. Illustrate by showing how the animals are inferior to us in self-control. It is self-control not to let the passion of the hour get the better of us, but for us to hold, understand and use our emotions, rather than to let them hold and destroy us as the animals do. Children brought up with other children are likely to have more control and generosity than an only child, because, in a large family there is a wholesome necessity for sharing with and helping each other. Be quick to ask pardon; it cultivates the right spirit of control over self, and holds at a safe distance that other spirit which is too ready to find fault with another. Self-control also enables us to *do* things. Sharpening the intellect by the help of books does not always enable us to accomplish, but training in control of one's self does this. A bright scholar may see what should be done, but not have enough self-control to do it. There is no possibility of a civilized government without self-control. We have prisons and asylums for those who can not control themselves.

VI. PROMPTNESS. A great time-saving habit if every one would learn it and practice it. This applies under the lesson on "Honesty," for if we agree to meet someone at a certain time and then are a half hour late, we have not only broken our word but have stolen a half hour of his time, if he is prompt. The lesson was enforced by several anecdotes from those present, one of which told how a judge compelled a client who was fifteen minutes late at court, to figure out just how much actual money had been lost by those who waited for him, and then to pay it. If positive consequences like this can be forced upon tardy people it is a valuable corrective.

VII. ORDER. This belongs with "Promptness." Remind the scholar of how railroad trains are run. They start at an exact hour, and have exact intervals of progress, otherwise collisions and loss of life would ensue. In the same way, lack of method in our daily work, whatever kind it is, makes great loss of time, and of ability to accomplish. In the work of the mind, no less than in that of the hands, keeping the mental equipment in order and ready for use is the only way to bring about good results. Nature's faithfulness to order affords ample illustration. The sun rises every day. The seeds grow up into plants and grain. Boys and girls must form orderly habits while young if they mean to become reliable men and women.

VIII. CONCENTRATION. Make the most of your powers by concentrating your efforts, and not be wasteful by scattering them upon too many things. Learn to hold your faculties in one direction with full force until the thing you undertake is accomplished But avoid the danger of becoming narrow from an undue concentration. Mr. Gould thought this was not a moral trait, but a mental faculty, and difficult to teach clearly in a lesson. It is the faculty of holding the thought firmly to one thing and very desirable for accomplishment. It could hardly be inculcated, but attention should be called to it. "Faithfulness" would be the moral trait that the faculty of concentration would typify.

Wednesday, Aug. 3. The leader said he thought there should be a lesson upon

IX. LOVE, as trustfulness and usefulness cannot be taught until, first, love has been developed. A child's spirit of helpfulness is easiest brought out by a desire to do something for mother, and through the near relations of home, the dearest, sweetest impulses of life are fostered. A child is defrauded of this who is brought up by a nurse. As one learns to love he longs to help, to do something for the happiness of those around. A child centers first in self, then with its first reachings out, through love, he can be guided. Find out the *best* way to help others, not only your own way of helping, though it is well to let children exercise their own thought in the ways of helping mother. Love and helpfulness consist in *being* as well as *doing*. Illustrate how much more happiness a child can find when the sun is bright and the weather beautiful, than when it is dark and stormy. In the same way their own cheery disposition will be like sunshine, and help everywhere.

X. USEFULNESS is not always *doing* something. A cheerful presence may sometimes be of greater service than an active hand. Learn to help while young, not wait till grown up. Try to develop the chivalric spirit, to be of service to strangers. Hostility to a stranger because he is a stranger, is a relic of barbarism. Teach it by example rather than precept. It is a matter of training rather than teaching. It makes unhappy boys and girls not to give them duties to do. Re-creation needs the element of usefulness sprinkled into it or it flags.

XI. TRUSTFULNESS. A child with a good home learns this naturally. It is a confidence in the reliability of fellow-beings, and in nature's laws being carried out. It is an outrageous sin to tamper with a child's trustfulness, or to betray his natural credulity.

XII. JUSTICE. This appeals to very small children in a sense of fairness. The recognition of playing fair on the playground is an education in justice. It can be understood that the foundation of a good time is to be fair with each other. Quarrels come of trying to overreach. This should be made a very strong lesson. Be fair and just in their judgments of others. If tales are told and troubles arise, the only fair thing is to go and find out the real truth of it before they quarrel about it. Harder still is it to be merciful to the one who is at fault, but who has not had equal moral advantages.

The series of lessons in this course was now closed and there was a general talk upon reverence as connected with justice and fear. Mr. Jones announced the next year's lessons in Ethics, upon "The Citizen and the Neighbor," and the basis of justice, which would come into the second part of the season's work, and after some conversation in this direction the meeting closed.

The Growth of the Hebrew Religion.

THURSDAY, AUG. 4. After reading a service from the Responsive Services, compiled by Mr. Effinger, which was done every morning throughout the Institute, different members of the class leading, Mr. Hugenholtz was presented as the leader in this course. The first lesson was a general introduction. The Bible was written with a theological aim,—too much so to be good history. The growth of the thought of God from Fetishism through Animism to Theism was traced. The religion of Assyria and neighboring countries showed that Jahveh was one of the family of the Semitic Deity. The worship of the sun and stars was discoverable in the Old Testament.

To trace the growth of this religion was the object of this course. A glance at the tools that help in this work, the books and the scholars, closed the lesson.

FRIDAY, AUG. 5. The second lesson consisted of a study of the character of Moses—shadowy but magnificent—did it rise through the legends. He was the founder of the JHVH religion, and here was explained the growth of the wrong word Jehovah, why Jahveh was substituted, and how "Sabbath" came into the coded, to Egyptian influence was considered ppy hero legends of the judges were pl atfor with much interest, and how to us ng," old Bible stories was talked over. orus

SATURDAY, AUG. 6. The lesso uspe morning was on Samuel and David, ope most interesting one it proved. The lund ful legend and hero-stories unde wies Hugenholtz's touch stood out in ss. dignity and compared favorably wit thr best of the heroes of Homer's Ili or Odyssey. Samuel in his later years h se- justified the beautiful legends of his c e a hood. He became the grim advocate o le. grim Jahveh. Saul was presented in p orus ing contrast. His modesty, valor and ring der revealment of human weakness e w deared him to the company, and to man tra seemed more worthy than before of being hero of Brownings great poem of that title hi reading of which was promised by Mr. Jan in one of the afternoon classes. The com of Jotham, the friendship of David " Jonathan came in as an introduction to "go character of David. Abner, the general, but Nathan the unflinching prophet of re ac eousness were also brought in to carry This story forward. The return of the ark, slim founding of Jerusalem, led to the final out hour's work which was a most ski It is analysis of the character of Hebrew po olit and an explanation of how the Psalms c e bu to bear the name of David, although clim quite clear to the critics that not on fo them can be traced positively to him. " analysis of Hebrew poetry, its parallel hope and metaphors, its emotion as revealed I the Psalms, and its intellectuality as y co vealed in the proverbs, must be left for nan fuller publication in UNITY hereafter. Let

Altogether the two hours was an im o Mo sive time, deeply enjoyed and long to ning remembered. nself

MONDAY, AUG. 8, a little fagged by he p exertions of the rest-day just past, as ky, a leader put it, together with oppres ah w weather, brought the class together i pov somewhat listless mood. But the ever n e Gr sentences of the Responsive Services a nite song or two, prepared the class for the i esting exhibit of the growing conflic we h Israel between the prophet and the pri dividi morality and formality. and

Solomon, the leader said, showed the care versalistic tendencies in contrast with engths spirit of Saul and David. His love of lux gain and regal power led him to build the tem becon His idea of Jahveh was not high, nor was eart worship exclusive. He did not antago other religions, but built temples to ot hym gods as well as his own. Concerning n hea assumed history of this period, it was sho slow that the Book of Samuel and the Kings w 400 [illegible] or more after the period described, written by one in sympathy with the phetic spirit that linked all good with worship of Jahveh, and all bad with neglect of the same. It was as if a hi of George Washington and his time been written out of a tradition 400 years and by one who wanted to show that W ington was a high-churchman, and tha his successes were based upon that The leader then passed to a considerati the alleged writings of Solomon.

The Book of Proverbs proves easily Solomon could not have been its autho the sages were anxious to give to the pilation the sanction of the name of o puted so wise. They represent not morality, but they mirror the wisdom experience of the time.

The Song of Songs was characterize dramatic poem, celebrating a woman alty, the very tone and temper of proved that it was not of the spirit of mon. Perhaps it was written to brin proach upon the king. The allegoric of the poem, making it represen church's loyalty to Christ, was charact as puerile and absurd.

Ecclesiastes. This book was writt prove the emptiness of life, and the a sought for it the backing that would from the name of one who had had experience and great possessions—one ought to know—consequently the na Solomon was attached.

The beauties and limitations of books were noticed, and the lesson with a graphic exposition of the stri between the prophets of Jahveh, and of Baal, as illustrated in the miraculo of Elijah, and the struggle between th and true prophets, as illustrated by and Gehazi.

TUESDAY, AUG. 9.—A study of the P ets and Prophecy at its high water The old contentions of the Gods. Y *vs.* Baal and the others, represented time of Elijah, had given way to a st for the worship of the one sole Go thus the evolution of the spiritual co tion of God came about. It is trace our Bible as follows: Polytheism, th ship of many Gods. Henotheism, th ship of one God from among many Monetheism, the worship of the one God.

The prophets of the eighth centu the main, stood nobly for the virtues. despised material means of defense opposed entangling alliances with nations. They spoke always with cal accent. It is good, with the ch

use the word preacher as a synonym for ophet. Their foretelling was only incidental.

The story, characteristics, and message of nos, Hosea, Micah, and the earlier Isaiah ere then briefly given. The last half hour as given to a consideration of the oft-perexing problem of the messianic prophe es as relating to Jesus. Passages were nsidered, one at a time, and their real aring shown. The whole so-called histoal books were shown to have been written iefly from the standpoint of the priests of hveh. All the legends of Creation and e Patriarchs were written with a purpose her than that of scientific or historic curacy.

WEDNESDAY, AUG. 10.—At the beginning the work this morning a few more mesanic prophecies were explained, and a list them placed on the blackboard, which ll duly appear in the lesson-slips to be blished. The leader then proceeded to ve us the legendary character of the soalled historical part of the Hexateuch, as ustrated in the significance of the Patrichal names. The legend of Jacob wrestg with the angel, etc. Compare the origin Indian corn as explained in Hiawatha, rometheus, etc.

The discovery of the Book of Deuteronny and the reformation of Josiah was then plained. In what sense was it a "pious aud"? A deception with a moral purse. It needed the sanction of the name Moses to make it effective. The adnced morality, particularly the philanropy and humanity of the book was nphasized.

The last lesson was given to Jeremiah, the ghest of the prophets up to this time. His alwart patriotism seemed treason to his ntemporaries. He held steadily to the oral requirement. The leader entered to the spirit of his hero, and he taught his sson in a most impressive manner, lifting en the vacation passivity into a kindling lmiration for those who lived up to the irit of the morning hymn, which said,

"Let not thy fortune be forgotten in thy destiny."

THURSDAY, AUG. 11. A fine day for a e lesson, our leader said. The story of b and its high morality; Ezekiel and his ainst figures; the later Isaiah, on the iritual table-lands of the Old Testament; e return from captivity, with the priestly ndencies of Ezra and Nehemiah, and the peralizing spirit of the Books of Ruth and nah, which belong to this period, offered aterial enough for a book, but by the aid a thorough knowledge of his subject, d an ethical appreciation of the same, all ese topics were brought out graphica y the leader in the hour and a half given the lesson. To-day, as yesterday, spel attention was given to the messianic ssages, and their highest utterances were nphasized by their strong and appreciative esentation. The influences of the capvity were also set forth and the growth of e ideas and spirit shown in the Book of e Chronicles. The growth of temple rvice at this time was noticed and the tendant decline of the prophetic spirit.

FRIDAY, AUG. 12. Following up the pic of yesterday the leader began by ftening the judgments a little toward the ribes and the priests. They, too, eant well, and in many respects wrought ell. They were disinterested, working ithout reward. But the old age of ophets was practically past. Malachi is unknown quantity. The word only eans a messenger.

The influence of Persia was here brought t with clearness. The thought of Satan nd his minions, of angels and the resurction, must have largely come from these eople who were the liberators, friends and elpers of the Jewish people.

Following the Persian influence came that the Greeks. Matthew Arnold's distinction etween Hebrewists and Hellenists was emasized. One sought the right, the other e beautiful. The thrilling story of the Maccabean revolt and dynasty was told, and e literature of that period, Ecclesiastes, aniel, and the apocryphal group were conidered. The violence done to historical uth by the neglect of the period represented y the space between the Old and New Tesments, was dwelt upon, and with the exectation of further comment upon the pocryphal books, the company separated r dinner.

SATURDAY, AUG. 13. For the last time e company gathered to listen to Mr. ugenholtz's closing lesson, and although any had come daily by wagon and by foot distance of over two miles, and some had en called out of town, there were still rty in their places. The leader hastily ketched the events in the political career f Israel, and thus placed, intelligently, the tuation at the time of Jesus. The four leadg sects, Sadducees, Pharisees, Zealots and ssenes were outlined and then their literary reasures sketched. The growth of the anon, and particularly the place and value f the so-called apocryphal books was ketched. The Alexandrian influences, the rowth of the "Logos" idea as set forth in e fourth gospel, were touched upon. hus this year's course of work closes with glimpse of the next year's work. The losing thought pointed to an appreciation of the Judaism that still survives. Our leader said, "The indispensable unity of religion and morality has been preserved better by the Jews than by the Christians."

At that time and place, at least, there was seemingly an unanimous conviction that in such an identification religion was the gainer,—a sense that religion could be trusted on the Ethical basis, without which religion might as well not be, with which, religion, in some form or other cannot help being.

With kindly words of gratitude from the class, which were graciously reciprocated by the leader, the Sunday-school work of the Third Tower Hill Assembly came to a close, and the members reluctantly dispersed.

Afternoons with the Poets.

DEAR UNITY:—During the Institute weeks some twenty-five or thirty of us spent the time each afternoon from half past three to five, in the study of the four great poets—Ralph Waldo Emerson, Robert Browning, Henrik Ibsen and Walt Whitman. Poems were read and explained by Mr. Jones, who considered these four pre-eminent in their line—the line of liberal thought and independent forms. Somewhat alike in their ideas, each had however his particular faith and phase. Emerson was the poet of nature, Browning of men, Ibsen of society, and Whitman of statesmanship and liberty.

Five afternoons were spent with Browning and among the poems read were Abt Vogler, The Patriot, and other hero poems, The Italian in England, Caliban and Saul, and the poems written to his wife.

Wednesday afternoon was spent with Walt Whitman. He was said to be a man who in himself might interest those who would not be interested in his poetry, but his poetry would be more read in the future than in the present. In his poems is the raw material from which we ourselves must make the poetry.

Some of the poems written to his memory were read, among them the one read at his funeral, by Stedman, and a letter by Sidney H. Morse. Of his own works we read portions of his "Salute of the World," "Song of the Broadaxe," "The Song of the Banner at Daybreak," "The Mocking Bird's Song of Woe," and his war poems.

Thursday afternoon was given to Colonel Aymè who talked upon Theosophy.

The last day was spent in the study of Ibsen. Mr. Jones read portions of a paper he had written upon Ibsen, and some of his poems. Besides being a poet and a reformer, Ibsen is also an interesting Norwegian. He has lived in Munich for the most part, where his patriotism leads him to write of the shortcomings of his country.

There are ample opportunities to study the man and his works through the efforts of Gosse, Yaeger, Payne and his friend Bjornson.

We were given three reasons why we should read Ibsen: 1. Because Norse literature brings with it Norse energy. 2. Because his works are full of wholesome discontent. 3. Because he believed there was a new order of things and tried to make it possible.

The best of his works the leader considered to be "The Pillars of Society," and next, "An Enemy of the People," which two he thought the more balanced of his works. Next came "The Doll's House" and then "Ghosts." "Brand" was not considered among these, it being a theological study which is thought by the Norwegians to be the best of his works.

These seven afternoons were of profit to all, and left, at least in the minds of those who knew but little of these poets, an earnest desire to know more of them and their works.

A. N. P.

Evening Lectures.

The pavilion was in its gala array for the first evening meeting on Monday, August 1. Chinese lanterns hung around and within the open audience-room, shedding a soft colored light that added much to the fascination of so suggestive looking a building, standing, in its stone-gray color and red trimmings, near the foot of the hill among the trees. The most noticeable feature of the audience-room is its pulpit stand,—a magnificent old tree trunk, cut at the right height and placed on a platform at one side near the farther end of the room. A spreading branch on either side, hewn at the right point, lends itself for the vase of flowers or the speaker's lamp and a gnarled front adds strength and character to the dignity of its apparent age. A clump of fern leaves, a patch of green moss, a sprig of spruce or juniper green, finds it way to this shrine by some fond hand each day, as a fresh bit of nature to grace its foothold on a foreign soil.

Prof. F. J. Turner, of the Wisconsin State University, gave the first lecture of the course. He spoke upon "The Heroic Age near American Colonization," relating with great picturesqueness the struggles of the early Norse colonies, the exploits of the Spanish in conquering Mexico, the settlement of Gilbert's Newfoundland colony, the daring of the English Buccaneers, and the slaving trips of Hawkins and Drake. It was full of historical interest and held the close attention of an appreciative audience numbering about sixty.

TUESDAY, AUG. 2, another historical treat was served by Prof. R. G. Thwaites, of Madison, secretary of the Wisconsin Historical Society, who lectured upon "George Rogers Clark, and the Conquest of the Northwest." An increase of audience and interest were noticeable. The thrilling stories of pioneer life on the previous evening had aroused and prepared the listeners for these even more vigorous experiences of Clark, and his company of some 200 men, who encountered and overcome such dangers. America is indebted to him for a series of conquests hardly ever equaled in history, and it was his efforts that saved the Northwest to the Republic. He was only about twenty-five years of age when after long effort, he gathered his company, and started out about 1777. In spite of intended obstruction, the tide of civilization set in strong for the Northwest. He had been a wood rover from childhood, was a great hunter, early became a backwood surveyor, and knew the country and the aborigines better than a book. He was a marked character in this rough life, and his victories gained him great repute. Daniel Boone was associated with him at one time. The Indians and the French Canadians feared him. He reached the height of his reputation in his capture of Vincennes, after which, success did not follow him; although his service to his country had been so great, he died poor and alone with a deep and sullen sense of being unappreciated.

WEDNESDAY, AUG. 3. A large audience listened to a most interesting description of a trip to Yellowstone Park, by Mrs. Sarah Joiner Sawyer, of Creston, Iowa. Twenty years ago this region was unknown to any but a few explorers, whose accounts of its wonders were considered so far beyond the verge of credulity that but little attention was given them. Now so many tourists are seeking the place, that at one time eighteen hundred names were registered in five days. It is to be kept as a National Park, and $25,000 is appropriated for making roads passable, but all is to be left in a natural state, so far as possible. There are a few hotels, but the preferable way for seeing the Park is to go in camping parties, provided one is able to take the inevitable hardships that attend such a mode of traveling. Mrs. Sawyer's description of the sights and experiences was graphic and vivid, conveying to the company wonderful glimpses of such places as Paradise Valley, stretching some thirty miles along Yellowstone river, of Sinabar Mountain, Obsidian Peak of volcanic origin, Yankee Jim's Canyon, Inspiration Point, with the wonderful coloring in the banks of the precipice sixteen hundred feet below on the river, mammoth hot springs, and many other remarkable places. Volcanic remains were to be seen on all sides. The trees were only sparse varieties of spruce and evergreens, and for game, the elk, deer, and bear were the chief kinds. No description can be ventured here of the fascination of the geysers themselves, the playing of "Old Faithful," which sends up its waters every sixty minutes, and the mud-geysers whose sputterings and gurglings are weird and repulsive. In passing Sulphur Mountain the fumes were simply horrible. A large proportion of the names of localities, relate to his Satanic majesty, such as Devil's Stairway, Devil's Frying-pan, Devil's Punch-bowl, etc. The wonderful sights made it seem like being transported to Alladin's Cave, and the speaker said that for originality, picturesqueness, grandeur and hardship, it was a trip that could hardly be equaled.

THURSDAY, AUG. 4. Mr. McDougal spoke upon "Some New Aspects of the Relation of Capital and Labor." He believed we were rapidly approaching a great crisis of our nation. He compared the earlier conditions of this country with those of the present times. While there had been such abundance of open land to be tilled, no one need work for poor wages, because there was always a chance to break new ground for himself and be his own master. Gradually the unoccupied lands are diminishing, the more settled parts are becoming thickly populated, cities and towns are becoming crowded, so that labor struggles are increasing in frequency and deepening in difficulty. Before machinery came so much into use, men had their small shops, were their own masters, made their own shoes or other articles, and put thought and intelligence into their labor. Now the factory system is grinding men into machines. They are held closely down to a special part of the article made, which must be run through with intense rapidity, requiring little or no thought, but steadily continued strain, and when over, is succeeded by the necessity for a relaxation that is mere amusement,—and this is too often of a low and degrading order. This factory work is crushing out all capacity for thinking, and killing out the best manhood.

He spoke of the wrongs of the Feudal system, which is being worked out in America, and of the slavery of the men who work in gangs in the mines. He believed that in due time the government must come to take charge of corporative, bodies natural monopolies such as mines, in some regulative way. There ought to be such a power outside the men and their employes, to see that justice is done on both sides. In Massachusetts there is a Board of Arbitration. A man's position, he said, is good or bad relatively. A laboring man's wages will buy more to-day than thirty years ago. It matters not that the wealth of America is enormous if it is not distributed evenly. The fact that it is enormous and not distributed evenly means a menace. Some new way must come about for the distribution of money. Factory systems bring about a thousand times more production, but such industrial plants cripple men and women and prove it to be a production of wealth at the expense of humanity. He believed the time was coming when the state will have proper supervision over these matters.

This question was of such vital interest that with the close of the lecture, a discussion was opened in furtherance of the subject. Mr. Jones spoke of the Homestead trouble, and said it was too often the case that political reasons kept a man from taking a strong and distinct stand. There is no cause in America that is too high to be put to arbitration, and when they refuse such it is un-American. Mr. Hugenholtz did not sympathize with the idea of giving more power to the state. Mr. Gould spoke forcibly, and in agreement with what Mr. Jones had said in reference to the Homestead case. The discussion was joined by Mrs. Loomis, Mrs. Anderson, Mrs. Kelly and others, and Mr. Jones expressed his satisfaction that so many of the young people were present to listen to the discussion of such important matters.

FRIDAY NIGHT, AUG. 5. Mr. Gould spoke upon "Social Dreams." He referred to Bellamy's "Looking Backward" as a social dream, and said if that were the only one, it would hardly be worth while to talk of the matter at all. But there were many such, and they are prophetic of the future. Plato dreamed of an ideal social state and proposed to the republic of Greece a division of labor. Where there are slaves there are labor questions, but it is a hope that when such questions arise, however great the difficulty they may involve. The qualities that are needed to fit a man to rule are such as can hardly be found in any one man. We should start with the young people—educate them and test them as to skill and moral qualities. How can we keep our people free from money considerations? Plato's dream allowed no money pollution, for no one should touch gold or silver, nor own house, land, or clothing. A state apportionment was to be made for the support of every one. A wife was to be drawn by lot and children to be brought up by public nurses, for the purpose of promoting a general public interest. Such an ideal differed only in some few points from the Spartans, who were the most cruel race that civilization has known. Another ideal republic was the "Utopia" of More. The oldest man ruled in the family, and they had no locks on their houses. They had the Australian system of secret ballot, and their habits of living required that all should work, either on farms or in manual labor of some kind, six hours daily. The rulers saw to it that any surplus was distributed. They were taught to despise gold and silver, and encouraged to read but not obliged to.

One of the later echoes of Utopia is in Lord Lytton's book, where women are in power, where there are no lawyers, and everybody believes the creed he professes and lives up to it.

He spoke of the ideal state dreamed of by the Jews and predicted in the coming of the Messiah as the kingdom of heaven—a kingdom which was to be sinless. The Shakers were communists who tried to set up the kingdom of heaven. Utopias tend to reject the results of civilization. Savage tribes have no pride of property, no money, no politics. We cannot dream a complete scheme for the future. We cannot be made wise by having a wise king. We must become reformed as individuals, and evolution teaches that this can be done only by slow degrees, and by a steady reaching onward, trying to make ourselves more worthy of a higher state of living.

Mr. Hugenholtz would rather say "ideals" than dreams. We are accustomed to set a higher value upon ideals than upon dreams. He had some sympathy with Bellamy as an idealist. It takes courage to dream of better times, and we need help and encouragement to make better times come to pass. Mr. Jones believed it noble to dream, but natural to fail to realize. The thing to be dreaded would be to fix things so there never could be any more trouble.

The second week of the evening lectures offered special attractions.

MONDAY, AUG. 8. "A Voyage to the Moon" was illustrated with the stereopticon. Mr. E. C. Mason, of Madison, was the speaker and Mr. H. W. Griggs, of the same place, brought out the pictures. First came illustrations of Jules Verne's funny story about a party of people, possessed of an exploring turn of mind, who formed a "Gun-club," planned an enormous projectile to the moon, charged it with several tons of gunpowder, touched it off, and sent within it two or three travelers to explore the planet in question. They just missed it

and finally dropped into the Pacific Ocean by the side of a large whaling vessel which rescued them.

Then the speaker said he would tell us what was really known about the moon, and a series of views were given, first, of the Washburn Observatory, both outside and inside, with its telescope, and then of the moon itself. He explained different parts of the telescope, whose glass was thirty-six inches in diameter, the largest one now made, though he said work was all the time going on to make another that should be larger and more powerful than the last. There were views of the moon in the full, half, gibbous, etc., and also of certain rough parts of the surface, supposed to be of volcanic origin, from which came a brighter light than from the smooth parts, and upon being brought out strongly showed, with wonderful clearness, the remains of craters still visible. These cast distinct shadows that could be seen to lengthen as the revolutions were made and the light of the sun received at a varying angle. A picture of the moon during a total eclipse was also given, and of the comet of 1858, besides a wonderful cluster of stars, which was only one among innumerable such clusters. The difficulty in viewing the moon is not so much in covering the distance of 240,000 miles, as it is in looking through the atmosphere. There is every indication that nothing can live on the moon.

TUESDAY, AUG. 9, was the first of the three lectures on the World's Fair, by Col. Aymè, and with the assistance of Mr. Griggs and his stereopticon, the slides which were loaned by the courtesy of Mr. R. E. A. Dorr, of the Department of Promotion and Publicity, were thrown upon the canvas. With the aid of these fine views, and the lecturer's clear and happy manner of description, the audience could make a good beginning in their acquaintance with the Fair. It was the first rainy evening of the course, and many who must ride from a distance were kept from coming, much to the regret of all, but the lecturer kindly offered to leave after his return, the slides, which could be shown again at some other time.

After speaking of the event as commemorative of the discovery of America by Columbus, the view of the grounds according to the first plan, at an expenditure of eleven millions, was shown, and next the present enlarged plan, which is to cost twenty-five millions. The only two buildings which are to be permanent, are the Art building, now being erected in the finished part of Jackson Part,—the finest of the kind in the world,—and the building to be erected by the Japanese Empire, on the north end of the wooded island, at a cost of half a million, which is to be given to the city by the Japanese government. The fountain in front of the Administration building is being made in Paris at a cost of $150,000. About seven thousand men are now employed on the grounds. Machinery Hall, 800x500 ft. was described, with its moving platform for the conveyance of visitors, also its enormous, almost noiseless engine, in comparison to which the "Corliss" of the Centennial is like a plaything. The Mining building, and others in the Grand Court, were described, with the Venetian gondoliers which would appear as in their own country. The Electrical building is more of a departure from the classic than any other. It is to be wonderfully illuminated so that light will stream from all points and give the appearance of one vast translucent gem.

But when it came to talking about the building for Manufactures and the Liberal Arts everything else grew pale as to immensity of proportions. The great central dome of the Horticultural building, and the wonderful mound under it where the experiment of cultivating plants by perpetual electric light is to be tried, the highly ornate doorway of the Transportation building, the Forestry building, and the Fisheries, which latter Col. Aymè considered the gem of the exposition, were among the chief points mentioned.

WEDNESDAY, AUG. 10. Before speaking of the Spanish-American States and their contributions to the Fair, Col. Aymè began further back and set forth the historical conditions of Spain, and the motives which impelled Ferdinand and Isabella to grant to Columbus the necessary equipment for his voyage. Most prominent of these were the desire to convert the heathen to the Christian faith, and the love of obtaining gold. They compelled the natives to call themselves Christians, or suffer death, and then drove them to work in mines, in Mexico. They worked out one locality and then abandoned it and sought another. It is in later years that their greatest progress has been made. Those who know little of these countries and their products—Mexico and the South American republics—will be astounded at the noble building they intend to erect in the style of that country, and the specimens of work and products it will contain. They pay great attention to public schools. The secretary of the Board of Education stands next the Secretary of State. Reports are made to the president of the country not only of what each school is doing, but of what each scholar is doing. They send commissioners through our schools each year and use, in their own country, such hints as seem desirable. The amount of money appropriated by these states all told is not far from one million. Mexico appropriates seven hundred and fifty thousand and Brazil sends a noble contribution to the Mines building in its mountain of gold, silver, diamonds, topaz and other valuable metals and stones. The collections of Archæology will be of an interest that cannot be calculated. The greatest feature in the Spanish exhibit will be the vessel and its crew which will be as nearly as possible, a fac-simile of the Santa Maria in which Columbus sailed when he discovered America. A representative of the Spanish crown will attend the Fair.

THURSDAY, AUG. 11, was a continuation of the preceding night in that part where the lecturer spoke of the possibility of the building called "La Rabida" being erected at the Fair. It is not yet assured that it will be built, as the great difficulties to be overcome make it still doubtful, but there is quite a probability in favor of it. The name is that of the old stone convent near Madrid where Columbus often found rest and safety under the kind keeping of its old priest who believed in him, and whose influence in court was of greatest weight in the final decision. It is hoped that the old convent can be reproduced and in it placed the great number of relics which is being collected and sent to the exposition at Madrid, after which the most interesting are to be forwarded to the Fair. There are a great number of portraits of Columbus, but all painted after he died, and only two or three of them pronounced fairly good.

Among the special features which the lecturer was to tell us about, were, after the La Rabida, the Forestry building and grounds, where we would see trees brought from other countries and made to grow here, —trees of such interest that they, alone, would be enough to bring great numbers of people to an exposition. But the most interesting part was about the Midway Plaisance with its broad drive through the center, and the "Concessions" on either side. He explained that this was a name for exhibits of foreign countries, which would be in sections, like a piece of another country brought here. In these Concessions the people, in native costume, and in native surroundings reproduced complete, would be manufacturing their own articles of industry, living their own lives, singing, dancing, and doing the same as if at home. They are to be allowed to produce and sell to purchasers, under the agreement that they shall return a certain percentage of profits to the Fair. There will be faithful reproductions of a street in Constantinople, in Cairo, old Egypt, Algeria, and other places. There will be a wonderful Moorish palace, and tents of the desert Arabs. Notwithstanding all the remarkable information that has been gathered concerning these displays, it is evident that much is kept secret, from the desire to surprise, and to show, rather than say, what wonders can be accomplished by countries that the United States has little knowledge of. There will be superb pyrotechnic displays by electricity, a luminous fountain, and a procession of the centuries that will exceed everything.

FRIDAY, AUG. 12. The concert brought everybody from far and near, and filled the pavilion to its utmost capacity. Mr. Wm. Apmadoc, of Chicago, Secretary of the National Cymrodorion Society, was in charge. He was assisted by Mrs. Adelaide Freeman, Mrs. W. McArthur and Mrs. R. H. Kelly of Chicago, and by Miss Jennie Wright and Miss Helen Jones of the Valley, with Richard Ll. Jones, Robert Kelly and a chorus of young people from the Hillside Home School. Several of the numbers were given by Mr. Apmadoc, to the delight of all, and the concert proved itself a fitting close to a well-appreciated course of ten evening entertainments. The Saturday afternoons and evenings of the two Institute weeks had been given to sociability, and the pavilion was gay with music and dancing each night, while in the quiet starlight or moonlight of the grove surrounding it, flitted airy figures serving ice-cream from a table near by, to those who rested outside.

The Tower Hill Company.

Owing to the sudden calamity noted elsewhere, the official meeting of the shareholders of the above company, announced for Monday, August 15, at 2:30 p.m., was adjourned without the transaction of business, to Saturday, August 20, at 4:30 p. m. But for the benefit of a few non-resident shareholders who could not remain until the adjourned meeting, an informal statement of the business of the company was made, in which it appears that the affairs of the company are in an exceptionally hopeful condition, and that the bonds arranged for, when all placed, will be quite ample to cover all expenses. The water-works have been realized for less than the estimated cost. The Pavilion fund, which it was hoped to realize by finding forty subscribers at ten dollars each, is within five dollars of completion. In view of this significant venture,—an unique and beautiful summer chapel in the woods, flying the name of Emerson at its masthead, and bearing the word "Evolution" deeply cut in its oaken mantel,—as well as in consideration of the wide sources of the subscriptions,—the names of contributors are printed below, that they may know to what manner of fellowship they belong. The Company, and the friends of the Summer Assembly, avail themselves of this opportunity to cordially thank the contributors for their generosity and faith in the undertaking.

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A Great Shadow.

As noted elsewhere, the annual "Helena Valley Grove meeting," held this year in the pavilion on Tower Hill, had come to a successful closing, forming a fitting climax to the altogether happy two weeks' Institute. Nature and human nature had conspired to bring to that little spot and that circle of souls, for the time being, a serener air in which joy, love and hope became easy. The farmers hitched up their horses reluctantly. The visitors tarried in clusters, and representatives of city and country, oblivious of the difference of their surroundings, familiarly communed over high themes. Meanwhile, many of these who were temporary residents on the hill, had, as was their custom resorted to the river for their daily five o'clock bath. The bathing grounds were distinctly defined and the limits of safety well understood. Within the bar, where the water was shallow and comparatively still, was the limit to all save expert swimmers, who found their greater privilege in the deep water of the channel beyond the bar. But on that afternoon the temptation to witness the freer movements of the swimmers, and the over-confident exhilaration of youth, attracted a group of inexperienced bathers, who meant to confine themselves within safe limits, across the bar. Unconsciously they approached the danger-line. A young girl was beyond her depth. Her nearest companion, another young girl, unable to swim attempted to rescue her and lost her footing. A young man on the shore, a passing visitor unknown to those in the water, an experienced swimmer, but unprepared for the water, yielded to the divine impulse to save and plunged in. Instantly, the willing and competent swimmers were at hand. The second young girl was brought to shore with difficulty, but the first and the valiant young man, were caught in the unrelenting tide, and were swept from the shores of time to those of eternity. Five hours afterward the body of Miss Edith Lackersteen was recovered, but it was three days later, after the heroic efforts of a large body of loyal and loving men, before that of George Wittig, of Terre Haute, Ind., was found six miles down t river. On Tuesday morning at elev o'clock the body of Miss Edi was laid to rest in the little churc yard adjoining Unity Chapel in t Valley, and the stricken relative with the loving companions of t dear girl, tried to "lift their eyes to t hills from whence cometh strength Miss Edith was a girl of noble pro ise. Her life was being shaped high plans. One of the earliest me bers of the Confirmation Class of A Souls Church, she had already giv her heart entire, not only to fellowship, but to its principles. A apt scholar, particularly in language she was planning to enter, at an ear date, the Chicago University, but unlooked-for moment has chang it all. How much is the chang What is the change? Who dares e timate?

Thus the mystery deepens and t significance of moments is enhance Those left, must needs live high keep pace with the contribution whi these two young lives have alread made to the sanctifying and beautif ing of the world. UNITY extends i tenderest sympathy to these bereave families. One has been permitted t tender consolation of leaving t loved form cradled in beauty eve more. The shuttle of sympathy b tween city and country, betwee Unity Chapel at Hillside and A Souls Church at Chicago, two parish with one pastor, weaves a new an strong thread. The little colony Tower Hill, having saddened as we as gladdened together, have found a new sufficiency in the Bond of Unic that promises to bear one another burdens, and the chance acquaintanc of a summer rest-spell have alread taken upon themselves life-long p tencies. To the other family there this comfort that cannot be taken awa from them; the noble youth gave h life to save a life.

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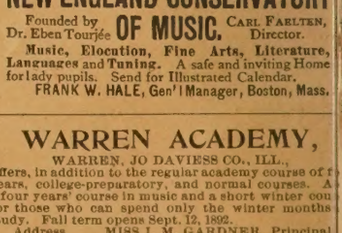

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But saw all the flowers a-praying,
And hid my own face in my hand!

—*W. Whitman Bailey, The Independent.*

Buried Sunshine.

Outside in the darkness the Winter wind sent the snow and dead leaves flying past the window. Inside, the coal-fire warmed the air and lighted the room for our evening talk.

We children sat in comfortable chairs around the fire, wondering what our dear story-teller would have for us to-night,—our gray-haired uncle who knew so much and had been so many strange countries. We—Harold, Elsie and Bess—watched him anxiously trying to be patient. By and by he began:

"Ages ago, before any children were here, and before Adam lived in Eden, long before the great elephants and birds and reptiles, which have left their skeletons for us, were on the earth, my story begins. No flowers bloomed, and no fruit trees grew. There were only tall trees like our pines, and great ferns. Deep mosses covered the swampy ground, and everything grew very fast in the hot, moist air."

"Was n't there anything then like what we can see now, uncle?"

"Yes; the same sun shone, and for long years these plants lived on the lonely earth, and drank in the sunshine and moisture, growing great in every way."

"And how big were the ferns?" asked Bess.

"Oh! so big that if we could have been there, they would have towered above our heads as trees do now. Their leaves would have made beautiful tracery against the sky. They were as the ferns now are to the little ants which run along the ground. Well, though these plants and trees were so great, they could not always live, and, after their death, others like them grew up and died. So, as time went on, the swampy ground was packed so heavily that some of it sank into the sea."

"With the green things all growing on it?"

"Yes; and the sand settled upon this drowned land, pushing it down, where it lay for long years.

"Sometimes the earth seems weary, and draws a long breath. Her breast heaves, and the land and water change places—"

"Is that an earthquake?"

"Yes, Elsie. So it was then, and the ground under the water came up into the air again; and upon the hidden ferns and trees more of the same kind grew. They, too, in time weighed down the soft ground, until it sank, as it had before. Imagine, children, the first trees and ferns and mosses sinking down, down, and becoming harder and blacker! Of what use were all the years of life in the sunshine, when the ages were crowding them farther out of the way? Up above the birds, the flowers and giant beasts had come. Then man came too, and the old earth seemed to be young again, and to be really alive. Did the ferns ever dream of such days?

"Uncle, what was it all for?" asked Harold.

"Can you guess, children?"

We were all silent.

"Let your thoughts jump over the long, long time before man found, down in the earth, a hard, black, shiny something—found that it would burn, and named it—"

"Coal!" shouted two voices.

"Yes; the ferns are at last free, and the sunshine they stored away ages ago is given to us. Our rooms are lighted and warmed with something which was once green and growing."

We children thought over the wonderful story, and uncle looked thoughtfully into the fire. By and by he said: "I like to think that we can learn patience and hope from the story of the coal. We, too, grow through the sunshine of happy days and the presence of sad times until our lives are made happier than we ever dreamed they could be."

We were too young to fully understand this, but we longed to be good, and we watched the glowing coals, while we made in our hearts many resolutions about loving our homes and being patient under trials.—*Sarah E. Todd, in Woman's Illustrated World.*

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